



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

**Christian Nurture.** By Horace Bushnell. New York: Scribner, 1916. Pp. xxx+351. \$1.50.

This is a new edition of a book which has grown in significance since it was first published, and which is still so important that it merits the new edition in which it appears. Professor Williston Walker furnishes a short and satisfactory biographical sketch of Dr. Bushnell, and the slight revisions have been made by Professor Luther A. Weigle, who is the Horace Bushnell Professor of Christian Nurture in Yale University. It is fitting that this service should be performed by the men who are thus carrying on the work of a pioneer of religious education. This will be the authoritative edition of the book.

**Sandy Scott's Bible Class and Sabbath Nights at Pitcoons.** By George Braithwaite. Tokyo: Japan Book and Tract Society, 1916. Pp. xii+168. \$0.50.

These remarkable Bible stories, told originally in East Perthshire Scotch dialect by Charles Moody Stuart and published in 1897-99, have now been Anglicized by George Braithwaite and are thus available for those who do not understand the original. These interpretations are often delicious. If one would get far from the conventional settings and the "language of Zion," he need look no farther for a fresh rendering of the familiar old stories. To see the Importunate Widow setting her bonnet strings straight is to get a wholly new sense of the vitality of the Bible (p. 71). It is a book full of insight, pathos, and common sense, and ought to be published and circulated in America.

**The Master's Comfort and Hope.** By Alfred E. Garvie. Edinburgh: T. & T. Clark, 1917. Pp. xiv+239. 4s. 6d.

**In the Day of the Ordeal.** By W. P. Paterson. Edinburgh: T. & T. Clark, 1917. Pp. vii+262. 4s. 6d.

**The Sacrifice of Thankfulness.** By Henry Melvill Gwatkin. Edinburgh: T. & T. Clark, 1917. Pp. xxiv+166. 4s. 6d.

Here are the last three volumes of the third series of sermons on "The Scholar as a Preacher." They are as different as they could well be. Yet each one is on a high plane and brings a strong message.

Dr. Garvie is expository and critical. His texts for the twenty sermons are found seriatim in John, chap. 13-14:31. He believes that Jesus was more than a man; that his teaching was not explicable by heredity; that Jewish apocalyptic does not determine its outlook on

the future; that his teaching is more than a later reflection of the later faith of the church; and that the Fourth Gospel is from the lips of Jesus himself. Otherwise, he says, "the whole of this volume . . . is based on a false assumption."

Being thus sure of these central points, Dr. Garvie found solid comfort in the final preparation of these sermons, which follows closely the "call home" of his wife. Although he is an eminent theological writer, he says: "Of all the forms of service I prize preaching most highly."

The dedication of Dr. Paterson's volume is extremely pathetic: "To my wife and in memory of our sons: R. S. Paterson, Second Lieutenant Royal Field Artillery, Neuve Chapelle, 11th March 1915. W. P. Paterson, Captain King's Own Scottish Borderers, Delville Wood, 31st July, 1916."

Surely he can preach intelligently and sympathetically on "The Day of the Ordeal." This is the subject of the first sermon, which is based on Zech. 14:4. It deals especially with the religious and moral cleavages. There naturally follows "The Way of God with the Nation," discussing the causes of the war, which are secular, retributive, and remedial, and closing with "A Call to New Tasks."

Deep in unfathomable mines  
Of never failing skill  
He treasures up his bright designs  
And works his sovereign will.

The next subject is "The Way of God with the Individual." He then proceeds to the discussion of fundamental doctrines as: "Our Maker"; "The Cross"; "Free Grace"; "Repentance," and closes with "Retrospect and Prospect." His conclusion is that the terrible conflict should bring "a harvest of spiritual results; a stimulation of the higher life of humanity; a generation of great men; a moral conversion; a new outpouring of the Holy Spirit, and through it all self will become less central than before, and at last there will be given a new experience and a new certainty of God."

The optimistic note that sounds through the volume is very reassuring.

In Dr. Gwatkin's volume the historian does himself great credit as a plain, direct, gospel preacher. His style is as simple as that of the Synoptics. The sermons are short, incisive, practical, popular. From the exposition of "Thankfulness" he proceeds to the subject of "Revelation": in itself; in history; in life; in the inner life. Then follow sermons on "Christian Motive," "Joy and Sorrow," "Immanence," "Chance," "Regeneration," "The Cross."

It is a book to have lying around, and when one has an odd fifteen minutes it will be refreshing to read a sermon and by an easy and attractive way be led into the deep things of God.

The introduction to the volume is a brief memoir of Dr. Gwatkin by T. R. Glover. It is well known that Gwatkin was bitterly disappointed when Creighton was appointed over him to the Dixie professorship at Cambridge. The circumstance is mentioned in this memoir, and Gwatkin's beautiful letter to Creighton after the appointment is given.

The reviewer's experience with these volumes makes him confident in recommending them to a torn, distressed, and bleeding age.

**The Philosophy of Wang Yang Ming.** Translated from the Chinese by Frederick Goodrich Henke. Chicago: Open Court Publishing Co., 1915. Pp. ix+512. \$2.50.

This book is an important contribution to our Western knowledge of Chinese thought. It is another evidence of the ultimate unity and identity of mind and thought. It shows how the world is beginning to realize this great fact in the coming together of the East and the West. This is a plain matter of observation. We learn, too, how fragmentary and inadequate our knowledge of Chinese thought has been, for we have hitherto assumed that, since Confucius and Mencius, China has contributed very little to knowledge. The book, moreover, puts us at one of the central sources of Japanese thought, since it is read in Japan almost as in China. The reader, besides, will soon learn that the work does not stand out isolated. He will want to read backward and forward. For example, he will find references to the philosophy of Chu Hui-an, who lived three hundred and fifty years before Wang. Chu was a realist who believed that things exist in their own right apart from mind. But Wang was an idealistic monist, finding the basis in universal intuitive knowledge, the embodiment of natural law, and establishing the unity of nature. On page 152 the pupil complains that on account of his many duties he cannot devote himself to learning. The teacher shows him that learning is increased by earnest application to the affairs of life. For example, the pupil is a lawyer. Wang says: "Since you are engaged in trying law cases you should devote yourself to learning in connection with these law cases, for thereby you will really be engaged in the investigation of things," etc. This is the good, substantial doctrine that learning is not something set off by itself. All through the volume the reader is impressed with the practical nature of Wang's philosophy. The fact that the work is not a systematic presentation ought not to repel a Western reader whose system may have enthralled him. It is sometimes a relief to find the detached thoughts of a great philosopher. But by means of the table of contents and the brief but excellent index there is little difficulty in finding the leading ideas.

The translation includes "The Biography of Wang Yang Ming," "Instructions in Practical Life," "Record of Discourses," "Inquiry Regarding the Great Learning," "Letters Written by Wang Yang Ming."

**Christus Consolator and Other Poems.** By Rossiter W. Raymond. New York: Crowell, 1916. Pp. 81. \$1.00.

The writer sets forth the comfort of the Christian hope in the sorrows of life. He is sure of heaven and God. His mastery of form is limited in range. His style seldom rises above the commonplace, but it is clear and generally fluent. "Who Shall Separate Us?" reaches an elevation in both thought and expression that is not often attained. "Gloom," "home," and "come" are not rhymes; neither are "pardon," and "garden."

**The Pulpit Committee.** By Charles A. McAlpine. Philadelphia: American Baptist Publication Society, 1917. Pp. iv+72.

In this little book the field secretary of the Pacific Coast Baptist Theological Union has gathered and set forth with remarkable clearness all the directions that seem necessary for the guidance of a committee appointed by a church congregationally governed for the purpose of seeking a pastor. No detail seems to have been overlooked and the author's positions, especially with regard to "candidating," are right. We wish that a copy of this volume might be put into the hands of every committee that faces the task of finding and recommending a candidate for the pastorate. It would save many blunders and greatly increase the efficiency of the committee.

**Belief and Life.** By W. B. Selbie. New York: Scribner, 1917. Pp. viii+143. \$0.75.

In eight expository studies from the Fourth Gospel, Principal Selbie adds a valuable number to the "Short Course Series." He holds that "the Gospel represents the witness of John, the son of Zebedee, to Jesus Christ as communicated to and set down by a disciple or disciples of his." He is therefore strongly convinced that the Gospel was written to "prove the reality of Jesus Christ." His interpretation of significant ideas in the Fourth Gospel is therefore strongly colored by this thought of reality. It gives a positive tone to his interpretation. John 14:6 gives the subject for three of the chapters on the Way, the Truth, and the Life. The most clarifying and satisfactory chapter is on John, chap. 10, where the figure of the shepherd is beautifully interpreted. Preachers will find this book exceedingly fertile in suggestions for expository preaching.